224
796[x]
[516]

When they have finished eating they arrange themselves in a row, each hunter standing on his left foot and barely touching the ground with the toes of his right, an action whose meaning I have not yet been able to determine.

Then the speaker rises and talks to them, and the MIsi'ng^{w} who has been seen about the camp from time to time, is in the Big House listening to his words. "When you hunt," says the speaker, "think of nothing but luck to kill deer." As he speaks he goes to the west fire and throws into it, six times, an offering of native tobacco; then to the east fire, where he sacrifices six more pinches of the sacred herb—twelve in all. While sacrificing tobacco, he prays to the MIsi'ng^{w} to drive the deer up, so that the hunters can kill them. As he drops the last tobacco into the flames, he says, "If you kill a deer right away, bring it [illegible]onight; if not, bring in all you kill day after tomorrow."

[276]
[782]

What tobacco is left is given to the chief hunter with the words, "When you camp tonight, burn this and ask MIsinghâli'kŭn

6:Harrington E-5 (1907-1910) 1921
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Lenape

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292
346
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THE PEYOTE RITE AMONG THE I
Native Painting by Earnest Spybuck, a Sha

[Following p. 186 (A)] [IN COLOR]

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
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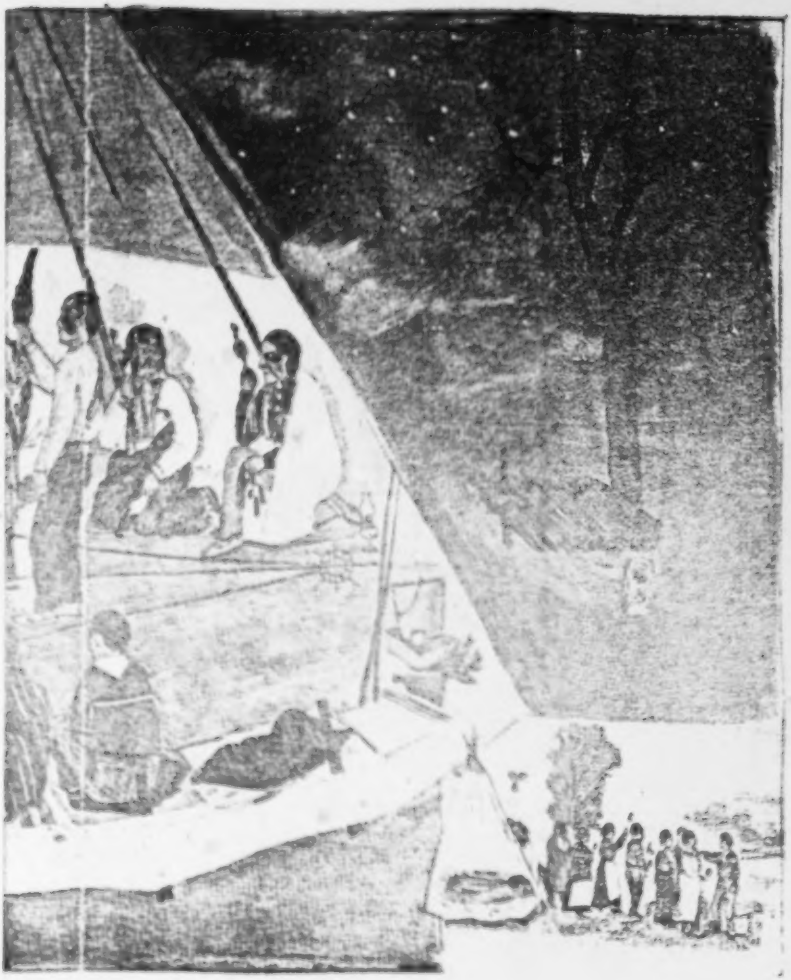

RITE AMONG THE LENAPE
r by Earnest Spybuck, a Shawnee

[Following p. 186 (B)] [IN color]

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XXII

Concerning the Liberality, Confidence and Conversation and Intercourse With the Christians and How the Christians Are Received When They Visit the Savages.

The savages are honorable enough in their conversation with the Christians, after their manner. When they know that they have among them a *nittappi*[1] or a good friend who wishes them well, entertains him with food and drink, when he comes [to visit them], and also presents him with some little [thing], like an awl point, a mirror, glass beads and such things, which he recognizes as a great act of kindness.[2] When later the savage comes again to the Christian then he shows his generosity again in 20, 30 to 40 fold value in pelts and other things. Then the savage comes with it so proud and puffed up, throwing it on the floor before the Christian and puffs and blows, with it, as though he wanted to say: "Take this which I bring thee in good faith for the good thou hast done unto me." In such cases one must always have the table uncovered at the lower end, for when the savage comes to his good friend, where he knows he has his free condition,[3] he climbs up and seats himself with feet and everything on the

[1] *Nittappi*, friend. A general Algonkian word, appearing in many forms, and still in use. *Cf. nitis*, friend, companion, Brinton, *Diot.*, 99.

[2] Lindeström's construction is poor but the meaning is clear. *And also presents him*, etc.; means of course, that the Nittappi or friend presents something to the Indian, such as a mirror, etc.

[3] Freedom of the place.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

table and crosses his legs and requests then of the food on the table which he fancies. But when one gives strong drinks to the savage, either wine or brandy, which he desires greatly, one must take care not to give him too much, for then he becomes as though he were quite raving, throws and rolls himself into the burning fire, with a loud cry, and may then easily strike his good friend to death or otherwise set fire to the house, not knowing what he does; for he is not accustomed to such strong drinks. His daily drink is with the goose,[4] which holds his five senses together.

But when now the Christians come to the savages in their dwellings then the savages spread frieze and beautiful rugs on the ground, requesting them to sit down to rest. Then they bring forth such food as they have [on hand], namely a bag full of their bread, deer meat, elk meat and bear meat, fresh fish, bear pork and bear fat,[5] instead of butter; but this[6] is mostly raw, for they do not fry it any other way than on the coals (about which we shall learn further hereafter in the chapter concerning the household economy of the savages). This present one must not disdain, but accept with all thankfulness and praise, otherwise the savages will become very raving and impatient, so that their friendship is thereby turned into the greatest revenge and enmity. If one has any horse along, then the savages place the same kind of food before it also, which one must steal away from the horse, and thank the savage for

[4] His daily drink is the same as that of the goose, that is water.
[5] *Biörneister.*
[6] Food, i.e., meat and fish.